

GOLD AND SILVER FOR MICAH



INSIDE

- ***Lifelong friends, Jan and Jen Swan, help with the food program at the Cathedral. Story by Meredith Ebbin.***
- ***The Anchor has two new columns, one by Fiona Dill, who will be exploring the lives of clergy spouses, starting with her own. The second is by John Stow, who opens up the door on Holy Trinity's Festival of Flowers and Music to celebrate its 400th anniversary.***
- ***Focus on the Cathedral, special story by Michelle Simmons on the Guild of the Good Shepherd and the Edmonson family's reconnection with its Bermuda roots.***
- ***Also inside, interesting briefs from around the diocese, some extra information from St. James'; columns by Bishop Nick Dill and Canon Dr. Jerry Smith and Marjie Smith, editor, who sets the stage for the second year of The Anchor.***

St. Anne's acolyte, Micah Lambert, came home from this summer's Special Olympics in Berlin, Germany, with two medals: a gold in men's singles tennis and a bronze in doubles.

His church family proudly gave him a standing ovation. He is pictured, right, with Kelly Zuill, a worship leader.

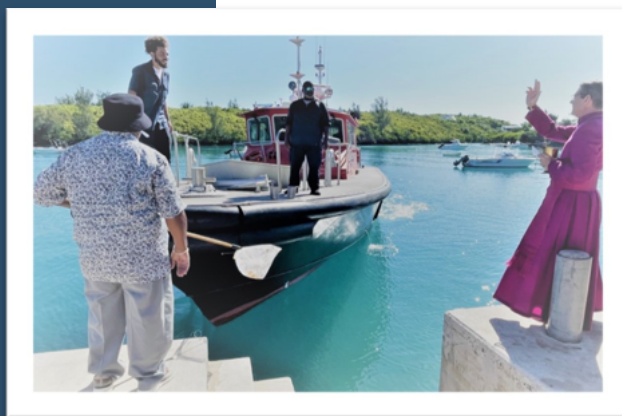


Cup Match and Racial Justice



By Nicholas Dill

*Bishop of Bermuda/
Dean of the Anglican
Cathedral of the Most
Holy Trinity*



*Photos this page
and next are of this
year's annual boat
blessing in St.
George's Harbour.*

Approved by synod, framed and hanging on the wall of every parish is a "Charter for Racial Justice." It was crafted, revised and approved by the Racial Justice Committee as a living document, whose purpose is not only to make fine-sounding words, but to produce actions that will enable us as a community not only to acknowledge the past and to say where we stand but to provide a benchmark in our actions for the future. This includes awareness and actions that promote justice and reconciliation, to be reflected in how we act, hire and engage with the community. This is in line with the fourth of the Five Marks of Mission of the Church, which is: to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.

proach the Cup Match holiday, with its celebration of emancipation and observation of the life and work of Mary Prince, we recognize that we are all part of the solution to live out our faith in keeping with what we be-

lieve. Set out below is the charter, which I would recommend to you for your own personal study and to vestries and parishes for discussion and action.

A Charter for Racial Justice in the Anglican Church of Bermuda

Racism is the belief, reinforced by power and privilege, that one race is innately superior to other races. Systemic racism occurs when the power and privilege of one racial group results in the exclusion, oppression or exploitation of other groups of different race or ethnic origin.

The Anglican Church of Bermuda has been complicit of both racism and systemic racism since the 1600s. Four centuries on, some progress may be acknowledged, but progress has been slow (reflected these present days by Black Lives Matter and other issues of social injustice that marginalize specific groups). In addition to celebrating its ability to integrate more with intention and time, the Anglican Church of Bermuda must admit its failings, ask for forgiveness and demonstrate that it has in place a plan to root out, expose and eliminate all forms of racism, discrimination and prejudice.

Because we believe:

That God is the Creator of all people and all are in one human family;

That racism is a rejection of the teachings of Jesus Christ;

That racism denies the redemption and reconciliation of Jesus Christ;

As we ap-

That racism robs all human beings of their wholeness and is used as a justification for social, economic, environmental and political exploitation;

That we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word and in deed;

That in our common humanity in creation, all people are made in God's image and all persons are equally valuable in the sight of God;

That our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured;

That our struggle for justice must be based on new attitudes, new understandings and new relationships and must be reflected in the laws, policies, structures and practices of both church and state;

Therefore, as Anglicans in every parish across the Islands of Bermuda, we will unite our efforts within the church to take the following actions:

Confess our sins of racism, discrimination and prejudice, and ask forgiveness of those who have suffered as a result of the Church's failings;

Eliminate all forms of institutional racism in the total ministry of the church, giving special attention to those institutions that we support, beginning with their employment policies, purchasing practices, environmental policies and availability of services and facilities;

Create opportunities in local churches to deal honestly with the existing racist atti-

tudes and unconscious bias between members, deepening our Christian commitment to be a reconciling church where all racial groups, economic classes and persons of other distinguishing identities come together; increase efforts to evangelize and recruit all people, as aforementioned, into the membership of The Anglican Church and provide leadership development opportunities without discrimination;

Establish workshops and seminars in local churches to study, understand and appreciate the historical and cultural contributions of each race to the church and community;

Raise local churches' awareness of the continuing needs for equal education, housing, employment, medical care and environmental justice for all members of the community, and to create opportunities to work for these things across racial lines;

Work for the development and implementation of national policies to protect the civil, political, economic, social and cultural rights of all people, such as through support of the ratification of United Nations covenants on human rights;

Facilitate nomination and election processes that include all racial groups and use measures to align our vision for racial justice with actions that accelerate racial equality;

Therefore, we pledge ourselves as individuals and as a community to follow Jesus Christ in word and in deed and to struggle for the rights and the self-determination of every person and group of persons.

Blessing of the Boats

On Sun., June 25, on a sunny and bright morning, small boats, festooned with pennants and flags, were seen crossing St. George's harbour. In the stern of the Lady Stockton, and rowed by the boys and girls of the Sea Cadets' sat Bishop Nick clad in the purple robes of his office.

As they headed for the Chapel of Ease dock, a crowd had gathered and a number of other vessels, including pilot boat, fishing boats and leisure craft of various sizes, met.

With schools of mullet swimming around the dock, the voice of singing was heard echoing over the waters around the shore line of Smith Island and St. David's Island.

This tradition began in 1849, when the visiting Bishop Edward Field came to Bermuda and consecrated the little church that stood on the hill overlooking the harbour. Rowed by sons of the clergy, he pronounced a blessing on the boats and ships at anchor and alongside the docks of the old town.

Ever since then, and in recognition of our long nautical history and reliance on the sea, the bishop of the day repeats the practice. After the short service each boat is prayed for and a certificate given: "Bless this boat and all who sail in her, may she be a trustworthy and safe servant. In the name of the Father, Son and Holy Spirit. Amen."

This is a prayer that could be applied to each of our churches; that God would bless us all and that we might be faithful to our calling, safe and trustworthy. One could add: may she be filled with the spirit of God to drive her forward through life's tempestuous seas until we reach our safe haven in the bosom of our Saviour. Amen.



News Bits and Bites

Ninety on the Ninth

'On Sun., July 9, St. James' Church heard once again the familiar voice of the Ven. Dr. Arnold Hollis, archdeacon emeritus. Dr. Hollis became the rector of St. James' in 1977, where he served in the Sandys community for 43 years until his retirement in August 2020, alongside his beloved wife, Jan. During his time in Sandys, he served as chaplain to HM Prisons at Casemates, and also Her Majesty's Royal Navy. He was appointed as archdeacon in 1997, serving in that capacity until 2004. On his 90th birthday, he was joined by his three daughters, and other family, and was scheduled to preach. The whole diocese joins them in wishing him a happy birthday.



Still Room on Israel Trip

For those who may be interested in joining Bishop Nick and Canon Jerry on the trip to Israel this coming October, there is room left for four more persons to make it a comfortable size group. Contact Canon Jerry at canonjerry@anglican.bm for more information.

Sixty Years a Gospel Music Announcer

St. James' congratulates Kelly Zuill on 60 years as a gospel music radio announcer. His program, "Gospel Train," is heard Monday to Friday, from 10 a.m. to 1 p.m., on Inspire 105FM (Bermuda Broadcasting).



Cathedral code changes

Due to abuses of both the cathedral's wifi and its parking space, the codes have had to be changed. Unfortunately, to stop people using the church's limited parking spots as long-term day parking for work and other purposes, measures were taken that also inconvenience those who aren't guilty. Call the office or buzz from the front gate in order to park for ministry to or from the church.

Summer Study

The Monday noon hour bible study at the Cathedral

will continue for most of the summer. We meet in the nave from 12:15-1 p.m., so bring your lunch, a beverage and your bible, and join us nourishing the soul.

Mind Off-Leash Available from Canon Smith and Brown & Co.

Copies of Marjie Smith's book, "Mind Off-Leash," are now available through Canon Jerry Smith at the Cathedral as well as at Brown & Co. and from Barnes and Noble (search Marjie Aldom Smith) and iTunes. The book features social media postings: a series of columns she wrote, as well as photos she took, during the time of the pandemic to keep her mind active and to encourage chats among Facebook friends. She regrets that she could not include some of those stimulating cyber conversations.



Readers have commented:

"I'm savoring reading your words once again. I like how you see the world. Really 'see it'.." Katherine

"I laughed, I cried and I totally enjoyed it. Thank you for sharing many of your experiences while navigating this interesting challenge of life with Covid.." Yvonne

Cathedral Undergoes Upgrades

In a building as old as most are in our diocese, there are always construction/reconstruction and/or repair jobs happening. This is certainly the case at the Cathedral.

Work began in June to renew the kitchen in the cathedral hall to make it utilizable and, short on the heels of that, the hall itself will become subject to some restoration work.

Inspection of the facility happens often, and with each close look comes the need to renovate some area — the never ending story.

The canon's office and administration office were renovated in 2022. The basement of the parish hall, a substantial space currently unusable, will soon undergo a facelift to create meeting space and educational opportunities.

Maintenance often seems to usurp mission but the cathedral vestry carefully discerns each recommended renovation under the rubric of enhancing the mission of the church, in order to keep mission at the forefront.



During lockdown, the Rev. Gav Tyte, from St. Mark's, completed a project that he had begun over 10 years previously, and that was to write the whole of Luke's Gospel in rhyme. The Rev. Gav writes, "The Hip-hop Gospel" is not just a paraphrased rhyming version of Luke's gospel, it is also a verse-by-verse translation.

If you can find the verse in your regular Bible, you can find it in The Hip-Hop Gospel."

Twenty-four chapters, 1,300 rhyming couplets, and

32,000 words later, the Rev. Gav's gospel has had wonderful endorsements from the managing director of United Artists to the former Archbishop of Canterbury.

He hopes that his work will be licensed to the Olive Tree Bible app this year, and to accompany this he has recorded an audiobook version. Expect to hear more about this in a few months when the focus is on St. Mark's.



The Hip-Hop Gospel is a free script that can be performed in churches and in schools, or simply read or listened to. To download the script, or listen, go to: <https://thehiphopgospel.com/>

Transitions in Life and Ministry

By Bishop Nicholas Dill

School holidays are here. Children and students are entering the summer holiday period – returning to school (some in new uniforms), new classes, new countries. Graduations have been held, which mark the transition from one place to another. The process can be hard, scary but also exciting, and we hope that at each stage they will receive the necessary support to enable them to transition well.

The same is true in parish life. With the ending of one ministry, there is the inevitable desire to rush to find a new person to fill the role so that we might not be leaderless. Statistics are quoted on the risk of losing members during an interregnum. But just as there is the need when we lose people, through death or departure, to have a time to celebrate their life and to grieve their loss – so it is with the church family.

The rush to make a new appointment is often a desire to replicate what has gone before. But we have all changed; God's mission and call may have changed. So, it is important to allow time for the parish to gather, as any family does at a time of loss, to pull together and work together and to ask, "Where are we going now? What is God calling us to do now? Where do we want to be in 5 or 10 years? Who has joined us and what gifts do they bring?"

Into this situation, comes someone from the outside in the role of an interim or transitional minister: someone objective and trained to help the church family to grieve and to give voice to their sense of calling and joint vision, while listening to God and to one another. At the end of the transition period, the parish will be better able to seek after and find the individual who might best lead them onwards. This is a ministry that is currently happening in both the Cathedral and in St. George's, with wonderful effect.

I mention this as we will be experiencing transitions in the leadership of a number of our churches over the next few years. Archdeacon Andrew has announced his retirement in November – much more will be said about that in future editions of The Anchor – but we want to put in place a safety net, not only for the parish to draw together in prayer, but for the diocese and all of us to unite around Andrew and Rosie as they leave, and the family and the good people of Warwick parish and St. Mary's and their wardens and ministry team, as they continue the mission to which God has called them.



Your Clergy Spouse

New Monthly Anchor Column



By Fiona Dill
Doula and married to
Bishop Nick Dill

When Nick was (rightly) celebrated for his 10 years as bishop of Bermuda, I realized that most people did not know much about me or about how I spend my time as a bishop's wife. I also realized that, often, not much is known about the spouses of clergy and, yet, we all have our own stories, faith journeys and important ministries. I am hoping to address that deficit and each month you will learn something about the amazing clergy spouses we have here in the Bermuda diocese. Enjoy!

If someone had told me at 21 that I would one day have six children and be married to a bishop, I would have laughed in their face and told them they had the wrong person. But here I am at nearly 60 and, although I married a lawyer, I have now been married for 33 years, and for the last 10 of those, to a bishop.

At the age of 21, I wasn't even a Christian. I came to faith in my mid- 20s. My journey of faith has been one of a slow realization of the truth about Jesus, rather than a light bulb moment. Of course, the journey and depth of understanding and trust is continuing as I seek God's call on my life and learn to listen to that still, small voice.

I am sure many of you think I am an English import that Nick brought back with him from the UK because of my accent, but my parents came to Bermuda from the UK when I was 3 years old, and my younger sister was 1. They had two more children, both boys. I am delighted to say that all four of us still live in Bermuda with our spouses and I have done so on and off for the last 56 years!

As a child, we attended St. Paul's, Paget, where my dad sang in the choir. I went to Bermuda High School from age 4-11 and then went to school and university in England, qualifying as a nurse. It was after university, when I was working in the Bermuda office of the then Bank of Bermuda in London, that my brother-in-law took me to a service at St. Helen's, Bishopsgate, where I first heard about Jesus.

Soon after, I joined a "Discovering Christianity" course, started regularly attending the church and, over time as I mentioned before, realized that instead of just listening to the words, I was believing what I heard and seeking transformation.

Although Nick and I are both Bermudian, we actually met in London, at St. Helen's Church. We would see each other at Sunday evening services and enjoyed spending time together but you will not be surprised to hear that he was the object of much female attention! So, to cut a long

story short, I made my intentions clear to him; he came round in the end (He will tell you he didn't want to lead a young Christian astray.), and we were married on Aug. 11, 1990, in Oxford, England. In the meantime, I had left the job at the Bank of Bermuda, and was working at St. Helen's Church, in the office. Soon after we were married, Nick felt called to do a full-time, one-year preaching course (Cornhill) and God provided a new job for me, to help support us, as I was headhunted for a nursing research project. By our first anniversary, I was three months pregnant and Hannah arrived in February 1992.

My ministry was initially focused on Nick and our growing family. Having many children left little extra energy for much else but, over time, I felt strongly led to work with pregnant women and new mothers and babies. This was formalized by completing a diploma in childbirth education in 2005 and then a doula certification in 2007. The latter coincided with our return to Bermuda from England, after Nick had finished an associate vicar position in Lindfield, West Sussex, to be the priest-in-charge of Pembroke Parish.

Before we had left in 1996 for Nick to attend seminary in Oxford, I had been part of the local Bible Study Fellowship team as a discussion leader. I had loved digging deep into the Bible and really enjoyed the fellowship that came with joining together around God's word. So, it was important for me to seek the group out again on our return to Bermuda. Soon after, the daytime study class closed and there was a group of young mums with children who wanted to continue, so I start a morning women's bible study with childcare at the rectory. This was a source of such joy to me as we prayed for each other, studied the Bible, laughed, wept and supported each other through our marriages and parenting journeys. Every Christian denomination was represented, brought together by a common desire to get to know God better through his word and prayer. The venue for the study continued moving, as we did, until COVID-19 meant that we had to stop meeting, and then, once I started looking after my eldest granddaughter, I handed over the group.

This was my overtly spiritual ministry but, meanwhile, I was also providing childbirth education support to thousands of couples and doula support to over 450 couples. Nick was always there by my side, valuing what I was doing and knowing the difference I was making to individual families. Each time, as I was called in the middle of the night to go to a birth, I would pray, "Lord let me be your voice, your hands, your peace, to this new family," and I truly believe that the only way that I was able to do this important, privileged work, despite my busy life and my big family, was through God's amazing, sustaining power.

This passion expanded beyond Bermuda, as I have also been supporting maternal health in Sierra Leone, a country which not long ago had one of the highest maternal death rates in the world. This was another God moment when I was put in touch with the godmother of a local friend who was a midwife in Sierra Leone. A percentage of my income has been sent to a small village called Magbil, to help establish, among other things, a community-based birthing centre in a rural area of the country and a safe motherhood program.



What is a Doula?

A birth doula (from Ancient Greek: δούλα, "female servant") is a trained, non-medical professional who provides expert guidance, and emotional and physical support to a pregnant woman and her partner through childbirth and the early post-partum period.



Know Your Clergy Spouse cont'd

Hearing stories of how local birth attendants are being trained and assisting birthing mothers has been a great blessing. I love the idea that birthing women in Bermuda are having a direct impact on birthing women in Sierra Leone.

Recently, I have pulled back from the doula work, but my passion and ministry for supporting birth and helping young families continues in a different sphere. I, along with a colleague, have started a registered charity, It Takes a Village Foundation.

“The foundation aims to ensure that every vulnerable woman and her child(ren) living in Bermuda has access to pregnancy, birth and post-partum education, and access to a package of support during their early child-rearing years, regardless of financial circumstance, and that those who already have young children and are struggling with everyday life, have the support they need to care for their children enabling them all to thrive.”

These are big aspirations, but I have seen God at work as we provide support in so many ways and as the foundation expands. I have seen the community respond generously and beautifully to individual stories and needs. We are changing the lived reality of many of the most vulnerable in the community. The stories are heartbreaking as years of generational trauma work their way through families, but with support, collaboration and prayer, we believe that things can change one family at a time. There is so much more to say but anyone who wants to know more can reach out to me at fionadill@logic.bm.

Attending the Lambeth Conference this summer, along with thousands of other bishops' wives, was an amazing and inspirational experience for me, that I have written about in an earlier edition of *The Anchor*. I learned and experienced many things there that were truly transformative, but one thing that was focused on there and I want to highlight here as the clergy spouse series starts, is the importance of people

understanding the challenges of being a clergy spouse; having to share your spouse with a congregation and having to constantly manage expectations of what a clergy spouse should be.

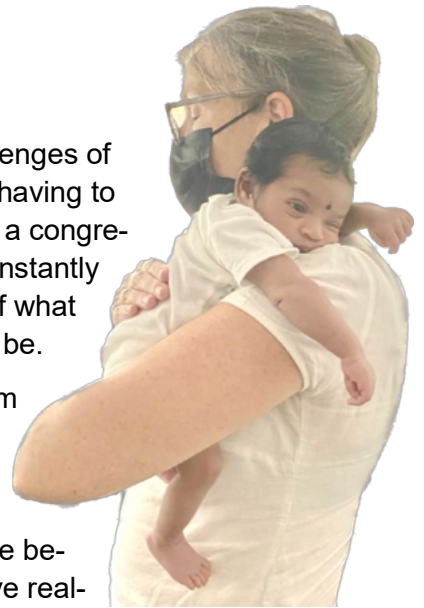
I have often felt that I am not doing what I should be as a clergy, or more recently, bishop's wife, based on what has gone before, but over time I have realized that I can bring different things to the role and that that is just as important.

I would also like to end by acknowledging the sacrifices that our six amazing children have had to make by being “pastor's kids.” I could not be prouder of them as they have navigated the ups and downs of ministry life, observing the best and worst of the church and sharing their parents with congregations and our ministries.

Hannah, married to Robin and mother to Esme and Florence, is about to take up a job in early years teaching at BHS; Sam, married to Bianca and living in Bristol, is lead sustainability engineer at Dyson; Phoebe, who lives in London, is the program coordinator for The Rose Castle Foundation (www.rosecastlefoundation.org), doing significant work among differing faith communities worldwide; Ben is at university in Bristol doing business and marketing and is one of three interns working for Chubb this summer; Miriam has just finished her first year of an adult nursing degree in Derby, UK, which will lead to a life of service to others and, finally,

Rachael has just finished her GCSEs, has just turned 16 and got her bike (prayers please!) and is looking forward to, in her words, “the best summer of her life!”

Thank you all for your support, your prayers, your love and, above all, your patience.



Canon Fr's Cannon Fodder

IT TAKES BABY STEPS

Change does not come easily on either a personal or corporate level. In some communities, it is argued that you don't change until you hurt, or until you come to love yourself. This is equally true for the church. Our default position is the familiar, the comfortable; that which we have grown to know and love. BUT that isn't necessarily what is best for us or what God wants.

As a cathedral parish, we have begun to wrestle with this very dynamic and, for some people, dialogue about how we should be moving forward in doing ministry causes some anxiety.

What has proven successful in the past may not always be what is required to meet the needs of the community today and/or tomorrow. It is essential that we be asking the right questions and listening to God for the answers so that we can be the bastion of legitimate faith with the sphere of influence that we have had previously.

For example, who would have guessed that when the breakfast program started a few years ago it would grow into a lunch ministry that serves upwards of 120 meals a day to the homeless and marginalized in the city? How do we maintain this and how do we create an environment where lives are being fed more than physical food?

How do we create a welcoming community where faith speaks into the lives of the 20 year old as well as the 70 year old? How does the church earn the right to be heard in government? In local, national and international business? In the life of a lonely expat who lives here with a working spouse?

These are all as important to this generation as they were to our parents and grandparents, but the way of communicating with them is quite different. Our parents never envisioned talking on a phone without a cord, let alone sending messages on the Internet. We now need to change the way we distribute information about what is happening from day to day.

Website design was not a budgetary issue when the Cathedral was being built but, today, most explorers do not look in the yellow pages; they check out their iPad or laptop or phone.

Doing ministry today is a balance of maintaining a culture where older, supporting members are still

comfortable and at home, as well as creating a space where visitors or serious faith inquirers get their needs met.

The 39 Articles; founding documents in the Anglican Communion, challenge us that the faith and liturgy need to be articulated in the "language of the people," which does not simply mean the English language but, rather, in their cultural milieu.

The challenge for cathedral leadership is to be growing in understanding of our constituents and then being willing to make the necessary adjustments to help reach them for Christ.

One of my favorite movies is a Bill Murray movie called, "What About Bob?" The thrust of this movie is that change can only happen with baby steps. So it is with the Cathedral; we are taking baby steps. Here are a few examples:

There is a partial vision in place to help work with the homeless and marginalized. We are considering hiring a sexton (A sexton is an officer of a church, charged with the maintenance of its buildings and/or an associated graveyard.) who will also help with the day-to-day management of some of the outreach dynamics. We have a cadre of volunteers willing to help with education, addiction and other related issues. The sexton will help with the daily maintenance and cleaning, as well as begin to explore more active ways to meet the needs of this segment of our community.

Monday noon hour bible studies are a viable option for many who find travelling in the evening problematic. Noon hour studies are also at a time that is manageable for those working downtown.

We are also looking into utilizing the cathedral nave for more mid-week concerts and faith-inspired opportunities.

Our longing is to witness the Kingdom of God expand and grow, not in empty words but in the power of the Holy Spirit that results in changed lives.



By Jerry Smith
Canon Residuary
and Sub Dean

This Month We Visit:

The Cathedral of the Most Holy Trinity

The Bermuda Connection



Article by
Michelle Simmons

When Frederick Edmondson, a young Bermudian schoolteacher from Warwick, left Bermuda in 1895, intending to pursue his call to ministry by becoming a missionary in West Africa, he had little idea of how his life would evolve. Did he actually plan on making Sierra Leone his permanent home? We don't have the answer to that question, but in 1900 he married Emma Nottidge, a Sierra Leonean, and started a family. They were blessed with three sons; Charles, Francis and Frederick DeSpencer.

Here we are in 2023 and, apart from a brief visit by two of his sons, Charles and Francis, in 1957, and infrequent exchanges of letters between Canon Frederick Edmondson and some of his Bermuda relatives, Canon Edmondson's grandchildren and great grandchildren have never visited Bermuda until now.

Emma Leigh (granddaughter), and three great granddaughters of Canon Edmondson - Linsey Warburton,

Maggie Booth and Yinka Frazer - finally arrived in Bermuda on April 15. Emma is the daughter of Frederick DeSpencer Edmondson while great granddaughters, Linsey and Maggie, are children of two of Emma's siblings, and Yinka is Emma's daughter.

Their visit to Bermuda had been anticipated for the past three years, but COVID-19 restrictions forced the family to change plans a few times; however, the day did come when all the stars were aligned. The family was extremely excited about meeting their Bermuda relatives during their week-long stay in the home of their grandfather.

Members of the Guild of the Good Shepherd had the great pleasure of meeting and spending time with the Edmondsons during a mini-bus tour of the sites/ places with which Canon Edmondson would have



Photos: left, Emma Lee and Dorothy holding a photo of Canon Edmondson, his wife Emma and their three sons; the four family visitors, Emma Leigh, Maggie Booth, Linsey Warburton and Yinka Frazer; and facing page, Sonia Grant and Emma Leigh finally met after exchanging correspondence, beginning in 2019, and members of the Cathedral Guild of the Good Shepherd enjoy lunch with the Edmondson family visitors.

The Edmondson/Bermuda Connection cont'd

been associated. We extend our thanks to Elston Rogers, our driver, and to Leroy Tucker, who provided one of his mini-buses. The main points of interest were:

1. The Cathedral of the Most Holy Trinity, Church St, Hamilton (home of the guild)
2. "Wantley," Princess Street, Hamilton (birthplace of the Berkeley Educational Society)
3. Location of Samaritan's Hall, Court Street, Hamilton (where Berkeley opened in 1897)
4. The Berkeley Institute Cultural Centre, St. John's Rd, Pembroke (Berkeley's property since 1900)
5. The Berkeley Institute, Berkeley Road, Pembroke (site of the new building, since 2006)
6. Mechanics' Building (Bishop Ingham spoke here in 1895 about missionary work in Sierra Leone)
7. St. Paul's Church, Paget (the Edmondson family's church)
8. "Dudley" (homestead of the Ingham family)
9. Paget Glebe School (where the Edmondson children were schooled)
10. Building at junction of Longford Rd and Middle Rd, Warwick (Frederick Edmondson's school?)

"Edmonton" - M.C.P. Francis Harvey Edmondson's home at junction of Keith Hall Rd. and Harbour Rd.

This was a very emotional tour for the Edmonson family, as they saw for themselves, evidence of their family's legacy. For example, when we entered the history room in the new Berkeley building, they saw the names of William Joseph Edmondson (the family patriarch) and his son, Francis Harvey Edmondson (M.C.P. for Warwick for 10 years) on the cedar boards containing the names of former chairmen of the Berkeley Educational Society.

I remember one member of the group saying, "It's one thing to read about it in a book, but to see the actual names on something like this is overwhelming." Towards the end of the tour, Emma,



Linsey, Maggie and Yinka, all agreed that they had "come home."

Another exciting event of the Edmondson's visit was afternoon tea with Margie Lloyd and Gill Bosch de Noya, a great niece of Bishop Graham Ingham. This was another reconnection, since it was because of Bishop Ingham's encouragement that Frederick Edmondson left his homeland to pursue missionary work.

I believe that Canon Edmondson would have visited Bermuda during his ministry in Sierra Leone if he had been afforded a furlough by the Church Missionary Society. Their rules changed and he was never provided with this benefit; however, God's plans for our lives always exceed whatever we can imagine.

This reminds me of Ephesians 3:20, where St. Paul writes, "Now to Him who is able to [carry out his purpose and] do superabundantly more than all that we dare ask or think [infinitely beyond our greatest prayers, hopes or dreams], according to his power that is at work within us, ²¹ to him be the glory in the church and in Christ Jesus throughout all generations forever and ever. Amen." (Amplified Bible)

With much excitement, the family is already planning a return trip with other members who were unable to visit this year. I am sure that, in the years to come, we will be seeing many more of Canon Frederick Edmondson's descendants on our shores.

If you want to know more about Canon Frederick Spencer Edmondson or Bishop E Graham Ingham, please reach out to the cathedral office (292-4033) or contact Michelle Simmons (599-4754) for a copy of the book, "The Guild of the Good Shepherd and Bermuda's Forgotten Missionaries."



Giving Back a Blessing



By Meredith Ebbin

Says Jen, "There is a need and my principle is, God says: 'Feed my lambs.' I live by that."

They are the two Swans, Jen and Jan, committed churchwomen and close friends for more than 50 years. They raised their children together. They travel together. Then there's Cup Match. On both days, you will find them in their camp on the cricket grounds, enjoying the match, the home-cooked dishes they've prepared in advance and the camaraderie of passers-by.

So, during the height of the Covid pandemic, when Bishop Nick put out a call for volunteers for the Cathedral's meal program, they did not think twice about coming forward. "We signed up at the same time," Jen said. "Jan took Wednesdays and I took Tuesdays." That was two years ago. They have been regulars on their set days ever since.

The two share a surname, but are not related. And they attend different churches. Jen (for Jennifer) is a member of the Cathedral, while Jan (for Janice) attends Christ Church, Devonshire.

So why did the two agree to help out?

Says Jen, "There is a need and my principle is, God says: 'Feed my lambs.' I live by that."

Jan says: "I am retired, I have my health and strength. It's important that you give back to the community. Both of us agree on that. Money is nothing. It is giving back. There's a blessing in giving back."

The two are not new to volunteering. Jan used to volunteer at YouthNet and the BUEI. Jen drives a patient to KEMH for dialysis treatment, two to three days a week. Adding the meal program to her schedule was not an issue.

The Cathedral has been providing meals to people in need, with the support of the Eliza Dolittle Society, for more than 12 years. A team of volunteers, both church members and others, cooked breakfast and served it in the hall, Mondays and Thursdays. Between 70 and 80 people, most of them male, showed up to enjoy sit-down meals.

Things changed with the outbreak of Covid in March 2020. During the shutdown, the Bank of Butterfield and The Loren ran a seven-days-a-week, take-out meal service. Eventually, the program reverted back to the Cathedral, but with a difference. Take-out meals replaced table service. Meals, purchased from MarketPlace, were handed out seven days a week. That has now been cut back to five days a week, Monday to Friday. Between 110 and 130 meals are given out daily by a team of three volunteers.

The program has made Jen and Jan acutely aware of the need. Clients stand at the entrance, rain, blow or shine to receive meals.

"People don't realise what's happening in Bermuda," says Jan. "We don't know how some of our clients are living. We need to have patience. Some of them are



Photos: Lifelong friends Jan Swan, left, and Jen Swan on duty at the Cathedral lunch program.
Not only do they have the same last name, but their first names are almost the same.

homeless. They must be treated with respect.”

“They are often not treated with respect,” adds Jen. “And you have to realise some have illnesses. That is the reason they are on the street.”

Having a personal connection is often an asset. Jan is a member of the Burns family, who owned and ran the Serpentine Road fixture, Green Lantern restaurant, for decades. Some clients recognize her from the time she helped out at the restaurant.

Both women, who enjoyed careers in insurance, have children and grandchildren. They say being a volunteer brings them benefits.

Says Jan, “It helps our mental stability. It’s therapy for us — interacting with the people. If you’ve got your health and strength and you are doing things for other people, it’s gratifying.” Jen says that the pool of volunteers from the

church community is limited because of the aging membership, but they stress that those who are able-bodied and willing would be welcome.

They paid tribute to Bishop Nick. Jen says, “He understands the need. There is this need to help the community. He understands the plight of these people.”

Adds Jan, “As long as he has the program going and I am able, I will assist.”

Note: Meals are served on a no-questions-asked basis from 12 noon to 1 p.m., Monday to Friday. Volunteer hours are 11.45 a.m. to 1p.m. Corporate and individual donors provide funding. Additional support comes from volunteers who prepare meals as a back-up supply for the 110 meals that are purchased from MarketPlace. Monetary and food donations (snacks, chips, baked goods and fresh fruit) are always appreciated.

Jan says: “I am retired, I have my health and strength. It’s important that you give back to the community. Both of us agree on that. Money is nothing. It is giving back. There’s a blessing in giving back.”

A Faithful Servant at St. James'



By Geoffrey Butler-Durrant

"Lead me, Lord, lead me in thy righteousness, make thine way plain, before my face".

The service given by Geoffrey Butler-Durrant to his God, the church and the community of Bermuda, especially St. James the Greater Anglican parish

church and the diocese. It will make sense to present this through the progression of growth within the community and family of the church.

Geoffrey Butler-Durrant has lived in communion and dedication to the church, having been an acolyte and server of the sanctuary since 1963.

He has led the services as worship leader for morning and evening prayer since 2008 and was appointed pastoral assistant in 2012. He received his licence as a lay reader from Bishop Nicholas Dill during a service held May 29, 2016, in the parish church. Geoffrey serves the Eucharist by officiating and distributing Holy Communion from the reserved sacrament. He officiates at Morning Prayer during the absence of a minister and has done so at funeral services. He is responsible for the compiling and publishing of church service programs and bulletins for all services.

He is a church choir member, was elected to the St. James' Choral Class and Communicants Guild in 1963 and president in 1967. He was instrumental in getting the guild banner for its 50th anniversary in 1969. He has served in all offices of the guild and was the president during its 100th anniversary service in 2019.

He is responsible for the planning and execution of the annual remembrance Sunday service at St. James' and chaired the committee for the rededication service for the refurbished church. He also researched and published a book on the history of Saint James' in 2002.

He serves as the scribe during annual general meetings and was the parish administrator for many years. He is the church historian. He has served as vestry clerk as well as being a member of the financial committee and the committee for the Sandys' rectory.

Geoffrey served on the vestry for 30 years, has been the rector's warden for many years and a member of the Synod of the Anglican Church of Bermuda for a similar length of time. He served on the diocesan standing committee, which oversees the effective

running of the diocese between synodical meetings. He was also the secretary to the synod 1994 - 1996, a representative to the Bermuda church society, and a member of the diocesan advisory council and financial committee.

He was influential in starting the Friends of St. James' fundraising committee in 2014 and was the chairman for several years. He was a founding member and president of the St. James' stage group in 1968, president of the St. James' men's fellowship and past president of the St. James' dance group. He was a founding member of the diocesan guild's council and its first president.

He organized the choir festival at St. James' for churches of Sandys Parish to share their traditional hymns and musical selections. He also organized the first Men's Day services and prayer breakfasts. Geoffrey is also a member of the International Anglican Fellowship of Prayer.

The community in which he resides is close-knit. Many are related either by blood or marriage. Neighbourhoods rarely change. The elders in the community have been there most of their life; a young adult who marries may move into a different part of the community, but seldom too far away.

Geoffrey writes, "In service to God, how can I, in my service to God, also extend this to the community with the trapping of church services, morning and evening prayer, Holy Communion and funeral services? Am I serving God as he deserves or what the community expects? Is it more than leading in the worship of the various services? Am I serving the older members of the church family and community and, in so doing, being an example of the Gospel as taught by our Lord and Saviour Jesus Christ?"

Geoffrey gives thanks to God for all the blessings bestowed upon him. He thanks all the rectors of St. James' from 1963 to the present, particularly the Venerable Arnold T. Hollis, and all the members of the various organizations for their encouragement and support in reaching his vocation. He extends a special thanks for their input, advice, encouragement and support, during his ministry over the years.

"How can I say thanks for all the things you have done for me, things so undeserved, yet you gave your love to me? The voices of a million angels cannot express my gratitude. All that I am or ever hope to be, I owe it all to Thee. To God be the glory."

1 Peter 4: 8 – 10

"Above all, keep loving one another earnestly since love covers a multitude of sins. Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another as

Anchors Away

Let's Have Some Fun This Year

As of September, we will have made a full year's circle around the calendar as a community newsletter; in so doing, we've learned about ourselves, each other, our faith that unites us and about how to do newsletter correspondence.

I have learned as editor, and outsider, that Bermuda's churches are small but mighty. You care deeply about your communities, you are proud of their histories and you have many gifts. I hope, over the years, your newsletter – whomever the editor – will offer up stories and information that helps you grow spiritually and as a family.

This month, July, we start the parish cycle again by featuring the Cathedral. August will have no Anchor and then in September, we will continue with the Parish of St. George. This will be followed, in order, by: October – Holy Trinity; November – St. Mark's; December – Christ Church; January – Pembroke; February – St. Paul's; March – St. Mary's; April – St. Anne's, May – St. James'.

As you notice, every year the churches will advance a month, so eventually, each parish will have enjoyed each month of the year and the opportunity to share in season.

This past year, parishes opted to share a great deal on their churches' histories. There is obviously a great deal of pride taken in the unique features of each parish church. In some ways these features are symbolic of ancestral descent and that links islanders to their past.

This year, we will focus on the people of the parish: who they are, what they do and why they do it.

As parishes, I hope you will continue identifying the people who can tell your stories in writing and photography. I ask that those contributing please keep the copy and photos as simple as possible. Copy should come as a Word document, where possible, but definitely not as a PDF. It is fine to send an article in the body of

an email, if needed.

Photos, equally, should come as photo files (jpegs where possible), not PDFs. And attached, not imbedded in copy.

Promotions for upcoming events should be sent as copy and accompanying art so it can be a brief or an ad. The exception is professional event ads, which can publish as is.

The best way to submit articles is as single documents, rather than as one long document that contains several documents and photos. If you send them separately, I am less likely to lose or overlook them as I cut, paste and file. Do send a note itemizing what is in the submissions. Photo cutlines (information) can be added to the bottom of an accompanying article or email.

You may wonder why some changes are made to copy, such as 7:00am turning into 7 a.m.; January, 2023, becoming Jan. 5, 2023; Mr. and Mrs. removed; single quotations (except within a broader quote) and exclamation marks, if not irradiated, then reined in. These are style issues. Some words are changed as well. Your editor has been trained in Associated Press and Canadian Press style and generally, she is following them, although letting words through such as: whilst. Program gets its tail cut off, though, unless part of a formal name.

That's style. Then there's vision.

I hope you do not see your church's focus month as the only time to submit contributions. It is better for the community if they see photos, briefs and the odd article from your parish, year round. It's like phoning home to mom; she is happy to have five calls over Christmas, but would like to hear from you regularly.

So, let's have some fun this next year.



**By Marjie Aldom
Smith
Editor**

Canon John Writes ...



By Canon John Stow

**Priest-in-Charge
Holy Trinity
Church**



Flower Show arrangements were courtesy of the Bermuda Garden Club and Holy Trinity's home flower team.

Holy Trinity Church's recent Festival of Flowers and Music put our 400th anniversary celebration right at the heart of our worship, centering on our Trinity Sunday service on June 4, when Bishop Nick joined us, to dedicate a new icon of the Holy Trinity donated to Canon John for Holy Trinity Church. The kind donor, Jackie, was present, although the iconographer, Carol Henderson, was prevented by ill health from travelling.

The church looked absolutely beautiful, adorned throughout with flowers arranged by the Bermuda Garden Club and our home flower team. What's more, we had live music throughout the three-day weekend, with vocal and instrumental soloists and ensembles delighting all our visitors with their engaging performances.

Among the artists were Cordell Warner on saxophone, Harmony DeCouto and Ashley from the Bermuda Folk Club, Liz Hanson's young piano students Nathan Foster Skelton and Ariana Fox, The Recorder Group and Jo Payne on flute, organists Walter Ingham and Jonathan

McBeath and no less than three choirs - The City Singers, the Ensemble Singers, and Holy Trinity and St. Mark's joint church choir.

At the grand opening, it was a pleasure for the wardens and entire church family to welcome the governor and her family, the United States consul general and other dignitaries and community leaders, as well as many

of the contractors who had worked on the recent church repairs, with the Gombeyes setting the tone with their exuberant energy.

It was lovely to see again former rector Canon Alan Tilson, whom we had welcomed via Zoom a year ago for the 25th anniversary of the social hall, and, after long absence, retired reader Kathy Hykes. Many thanks go to our team who provided refreshments and the proverbial warm welcome to our visitors, nearly 300 of whom signed our visitors' book.

We owe a huge debt of gratitude to Andrea McKey who, in addition to all her other regular duties at Holy Trinity as sexton and verger, months ago got the ball rolling for the festival, and kept all the moving parts in motion right through to its conclusion. It was a veritable tour de force, a real community event with everyone doing their best, in testimony of which the messages of appreciation are still coming in.

Only two months before, the church had looked beautiful too, for Easter, with Easter lilies decorating the entirety of the rood screen, exactly as in the tradition of old, again thanks to the tireless efforts of Andrea, in collaboration with our home team of arrangers, for whom thoughts of the late Sally Gibbons continued to bring inspiration.

Another tradition revived this Easter was the display of our historic communion plate (generic term for church silver) complete with a key describing the provenance of each piece. With every piece being present and correct, going by the old hand-annotated lists, we have Carol Correa to thank for compiling a new detailed inventory. The sacred vessels on display shone with the TLC with which Carol has tended them.

Photos on Pages 16 and 17



This photo: piano student Ariana Fox



Festival of Flowers and Music photos, clockwise from top left: Anne Hines and Kathy Hykes; Kathy Hykes, Canon Alan Tilson and Carol Martin; City Singers; joint St. Mark's and Holy Trinity choirs; recorder group; Ash from the Folk Club; the new icon; Frances Patton School and H & H Gombey Dancers.



ORDER OF MINISTERS IN THE WESTERN PARISHES

First organization November 1622 - THE SOMERSET CHURCH

The first shared the clergy assigned in 1622 to the **Parishes of Warwick, Southampton and Sandys**. They were:-

1622: Nov. - Rev. George Stirk.

1625: January - Rev. George Stirk Banished, returned to England **1625.**

1626: March - Rev. Patrick Copeland.

First organization amended November 1626 - Southampton and Sandys Parishes

1626: Nov.- Rev. George Stirk returned from England to minister in Southampton and Sandys until his death in **1637.**

1626: Nov. - Rev. Patrick Copeland transferred to Devonshire, Pembroke & Paget.

1637 - 1643: Rev. Jonathan Oxenbridge transferred from Hamilton and Smiths' Parishes and ministered Southampton & Sandys Parishes until his return to England 1642.

1643 - 1668: Rev. Nathaniel White transferred from Devonshire & Pembroke Parishes until his retirement in **1668.**

1675: -1710: November - Rev. John Fowle until his death January 1710.

Western Parishes (Paget, Warwick, Southampton & Sandys)

1715 - 1721: July - The Rev. William King died July 1721.

1722 - 1728: October - Rev. William Swift . Moved to Virginia 17 May 1728.

1728 - 1740: September - Rev. Joseph Horton until his death December 1740.

1741 - 1741: March - Rev. William Walton – until March 1742 Rev. Walton leaves.

1743 - November - Rev. John Moore 'inducted'.

1793 - 1798: Rev. John Moore resigns Paget & Warwick – assigned Southampton & Sandys – died September **1798.**

1801 - 1807: Rev. John Thomson Saint James – died 19 December 1807.

1808 - February - Rev. Robert Hoare 'inducted' – until 1817 (**1826**) assigned The Somerset Church.

Third organization under Act of 1820 Parishes separated Southampton & Sandys from Paget & Warwick.

1820: March - Rev. Robert Hoare (Paget, Warwick, Southampton & Sandys) until **May 1822.**

The Somerset Church has been ministered by 13 Priests from 1622 – 1826.

1826 - 1856: July Rev. Robert Hoare (Southampton & Sandys) – Died 29th. January 1856.

1856 - 1878: Rev. C. Palmer Coombe – Resigned – former curate of Rev. Robert Hoare.

1879 - 1921: Rev. Canon Bruce Mackay – Died.

The Living Act of 1921 – 1924 The Parishes of Sandys and Southampton were separated.

1921 - 1960: Rev. Canon Arthur V. Sullivan – Died.

1960 - 1961: Canon R.O. Walker "Retired Interim Priest" from Saint Anne's Church.

1961 - 1965: Rev. Canon Jack Peel – resigned became Rector of St. John's Pembroke.

1965 - 1971: Rev. Francis Curzon Howard resigned 9th. December.

1972 - 1976: Rev. Colin Cooper – resigned 5th. July.

1977 - 2020: Ven. Dr. Arnold T. Hollis – retired 31st. August.

The last Rector was the Venerable Dr. Arnold T. Hollis, who had been Rector for 43 years – **4th. August 1977 to 31st. August 2020.**

St. James' Church has been ministered by 8 Priests since 1826, inclusive of the 5 since the separation of the parishes.

INTERIM MINISTERS – Saint James' and Saint Anne's

2020 - January 2022: September Archdeacon Andrew Doughty (Saint Mary the Virgin –Warwick)

2022 - January 2022: January 2023: Dr. Rev. Harold Lockett (retired) American Minister – Atlanta, Georgia USA.

2023 - to present: The Lord Bishop of Bermuda, Right Rev. Nicholas Dill and Very Venerable Canon Dr. Jerry Smith.

Note: This list was provided to The Anchor by St. James' Church, but there was no room for it in the last issue.



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The Rt. Rev. Nicholas Dill, Bishop

The Ven. Andrew Doughty, Archdeacon

The Very Rev. Canon Dr. Jerry Smith, Canon Residentiary

Robert Alexander, Chancellor

Sonia Grant, Registrar

Campbell McBeath, Treasurer

Elsa Barros, Synod Secretary and Executive Assistant to the Bishop

Exploring Theology Course



To Register your interest please visit:

bermuda.learn.anglican.org

Final registration date is September 4th 2023

Please email us at

training@anglican.bm should you have any questions.

NEW! Exploring Theology Course

Would you like to study Christian theology, or do you feel called to Christian leadership but don't know where to start?

Maybe you are put off because you haven't done much further study since school, or are concerned formal theological learning would take too much time.

Whether you are an Anglican or from another Christian denomination, our new **Exploring Theology** course might be just what you need.

Exploring Theology is an introductory programme of 30 weekly in-person sessions, with an online learning platform and support for anyone who wants to grow in their formal learning skills (like writing and research).

The course lasts 1 year (September through June) and no qualifications are necessary to join.

It's open to anyone wishing to go deeper in knowing more about God's truth in a comfortable, friendly environment.

We cover all the basic principles of Theology so you can complete the programme with a good basic understanding of theology, being equipped to speak into your context.

We currently have 5 places available.

Notice regarding The Anchor

The Anchor is a monthly publication. It comes out in the second week of the month, with submissions due the first day of the month in order to provide time to edit, design and print.

For further information, e-mail Marjie, editor, at ms.scribbler@gmail.com, text (441)-525-4733, or contact via WhatsApp.